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found in the second volume of Horner's Life, at page 548. I make the following extract from it:

"But the most odious part of the late arrangement, which appeared from a treaty on the table, was, the league of arbitrary sovereigns to meet annually for the purpose of considering their interests; for what rational man could doubt what such sovereigns would, in the long run, consider their interests, how they would decide upon every indication of popular feeling, or upon any movement in favor of popular principles?" These questions Mr. Horner answered by a reference to the conduct of Austria toward Hungary and the Low Countries, and that of the three sovereigns in regard to Poland.

Sir Edward Creasy (*First Platform of International Law*, page 119) says:

"The practical policy (if not the original design) of the Holy Alliance was directed to the armed suppression of revolutionary movements in Europe, and to the forcible maintenance of old despotisms."

Manning (*Law of Nations*, *Amos*, Ed. 1875, p. 492) says, "it (the Holy Alliance) has now become identified with a set of principles which the sovereigns who framed the alliance afterwards thought proper to pursue, and those principles I join with others in believing to be such as no confederacy of sovereigns has a right to maintain in their treatment of other independent States."

The circular of the three Powers, issued from Troppau 8th December, 1820, will be found in Metternich's Memoirs (Vol. 3, p. 445); from that I make the following extract:

"The Powers exercise an indisputable right in contemplating common measures of safety against States in which the Government has been overthrown by rebellion, and which, if only an example, must consequently be treated as hostile to all lawful constitutions and governments. The exercise of this right becomes still more urgent when revolutionists endeavor to spread to neighboring countries the misfortunes which they had brought upon themselves scattering rebellion and confusion around." This, unquestionably, is an expression of the views and purposes of the signatories to the Holy Alliance.

Mr. Stapleton, who was Mr. Canning's private secretary, author of a "Political Life of Canning" (1831), and "Canning and his Times" (1859), may be supposed to have had some knowledge in regard to this matter. In 1866, his book, entitled "Intervention and Non-Intervention," was published, and at page 28 he treats of the Holy Alliance. I make the following extract:

"Whether it was from the mere dread of the prevalence of these opinions" (popular principles) "that the Holy Alliance originated, or whether it arose, as Lord Castlereagh indicates in his dispatches, out of an insane and pious fanaticism with which at that time the mind of the Emperor Alexander seems to have been affected, certain it is that that memorable treaty was signed before the Congress separated; and whether it was or was not intended by its imperial originator to work as it did, there can be no doubt that in fact this Alliance was nothing else but an union of despotic sovereigns in order to aid each other in protecting their absolute authority from the popular encroachments of their own subjects. For this end they acted as a sort of European police, first as far as possible to prevent any popular outbreak; but if that ailed, then to join in suppressing it in every country where it might happen to triumph. For sometime their

efforts for prevention were successful; but in the fourth year of their existence, constitutional privileges were demanded by the people, and conceded by the sovereigns of Naples, Piedmont, Spain and Portugal.

"Forthwith the Holy Alliance determined that England's principle of abstinence from forcible interference should be no impediment to their forcible interposition; and at the Congresses of Troppau and Laybach, measures were concerted for putting down the newly granted constitutional privileges of Piedmont and Naples, and restoring absolute powers to their respective sovereigns." Subsequently the same combination supported France in the overthrow of the liberal government of Spain. Next came Portugal."

Walker, one of the latest writers upon International Law (1893), at page 143, says:

"The first sovereigns to break the peace of Europe were the originators of the 'Holy Alliance.'" Undoubtedly the Holy Alliance was followed by the armed intervention on the part of one or more of the signatories to the famous document, and so important, frequent and impressive have these armed interventions been, that Walker concludes his review with this sentence (p. 151):

"To write the history of subsequent interventions would be to write the history of the century."

The ground and scope of these interventions were most extraordinary. Mr. Montague Bernard in his Lecture on Intervention (p. 13) describes it:

"The allied sovereigns in effect declared at Laybach that the revolution in Naples nearly and evidently endangered the essential interest of the Russian Empire."

Doubtless all will agree that the principles declared on the face of the *Personal League* are commendable, and desire to see them universally prevalent. And yet when such an arrangement is followed by a series of acts, such as have been referred to, one feels just a bit unwilling to join in the eulogy of the entire proceeding.

The late Henry Winter Davis terms the acts of the three arbitrary sovereigns "commentaries on the Holy Alliance"; indeed they show what the League in fact was.

C. B.

NEW YORK, 7th March, 1894.

THE MILITIA SYSTEM.

BY BENJAMIN F. TRUEBLOOD, LL.D.

(From the *Young Men's Era*.)

I am asked to give my judgment as to the influence of the militia system of the United States on the young manhood of the country. Coming as it does from a journal specially devoted to the Christian character building of young men, the request means, doubtless, that the estimate should be given from the Christian standpoint; the only standpoint, in the last resort, from which Christians are at liberty to judge of any system or course of action. I confine myself strictly to the question proposed, and do not take up that of the national defence, which would require a separate paper.

Comparing the influence of the militia system, as it now exists and has existed in the past, with that of the standing army, we find in most particulars the difference to be one of degree rather than of kind. Any one who

carefully observes the actions and habits of a militia company in any neighborhood, especially when it goes into camp, will be struck with the likeness which it bears to a company of regular soldiers under like circumstances. The general effects of the system, physical and moral, seem to me to be about as follows, making allowance of course for exceptional cases :

(1) On the whole, the physical effects are far from good. The straightening and training of the body, which in themselves would be of some real value, are more than outweighed by certain deleterious influences to be mentioned below. The physical good coming from the drill is generally so offset in this way that the physical strength and health of the average militia boy is inferior to that of the ordinary boy of the community. Nor is the drill in itself so valuable physically as it is usually claimed to be. The positions of the body are stiff and unnatural, and when the boys break ranks they are notoriously indifferent to their bodily form and movement. To train a boy physically for the ordinary citizen's life a Young Men's Christian Association gymnasium is incalculably better than militia service.

(2) The militia service furnishes a good schooling in vulgarity, folly and general looseness of behavior. Profanity, coarseness and vulgarity of language, foolish and unmanly jesting abound. The tendency to these things created by the separation of the boys from the ordinary restraints of social life and the herding of them together, is increased by the fact that the roughs of a community are usually among the first to go into the military companies. The militia service furnishes an attractive field for a certain class of boys well known about the towns and villages, and their presence in the companies raises the profanity, vulgarity and jesting to a maximum. Even boys free from these things, when they enter the militia, are drawn speedily into them or have their moral sense deadened to the wickedness and unmanliness of them. Christian young men entering the military service sometimes stand up, in large measure, against the prevalent profanity and vulgarity, but the tide is against them, and but few get through unsmirched.

(3) The tendency to dissipation in the way of excessive smoking and drinking and of certain forms of gambling is very strong; not so much so by any means as in the regular army, where men are herded together month after month like so many cattle, but much stronger than in ordinary life. When the militia goes into camp near a town or village for a few weeks, this dissipation usually manifests itself to the eyes of all. It is useless to say that such a life of looseness and irregularity is ruinous physically as well as morally.

(4) The handling of deadly weapons, and the training to their skilful use with a view to the possible killing of enemies, lessens respect for human life, and tends inevitably to restrict one's love and regard to those of one's own community or country. That love of all nations, of all men, even of one's enemies, which is so essential a part of the Christian spirit, makes a sorry growth amid such surroundings. The general callousness to Christian influences of men trained to the idea of fighting and bloodshed is too well known to need mention.

For these reasons it seems clear to me that the militia service furnishes little or nothing to help young men; on the contrary, nearly everything connected with it hinders them from forming those habits of thought, speech and

life which are essential to true manhood, and from acting under the inspiration and guidance of those ideals and motives which Jesus Christ introduced for the regeneration of the world.

EUROPEAN SOVEREIGNS AND PEACE.

Will this year bring the commencement of European disarmament? We watch with the deepest interest for every sign of such a blessing. Recent press dispatches which we quote below are encouraging. Sovereigns have so long cultivated suspicion and talked of war that nothing could be more welcome than their united voice raised for peace and real efforts by them for disarmament. Here is what the wires have recently brought over :

"The Paris correspondent of the *Times*, in reference to the recent utterances of Chancellor von Caprivi, which are assumed to indicate that Emperor William is endeavoring to bring about reduction of the military expenditure of the powers, says :

"At a recent meeting of the Italian finance commission, one of the members, Sig. Capelli, declared that he had learned from an absolutely certain source that Emperor William was pleased to see that Italy was reducing her army, and that Count Kalnoky, the Austro-Hungarian prime minister, had advised King Humbert that Emperor Francis Joseph was also pleased because of the lessening of Italy's military expenditures."

"The correspondent further says that the King of Denmark, in conversation with a Spanish gentleman a few days ago, said: 'The Czar, my son-in-law, whose mission is one of peace, is quite ready to co-operate, and Emperor Francis Joseph is equally disposed to do his utmost to bring about this end. I have not ventured to speak to Emperor William on this subject because a young sovereign always dreams of winning new laurels, but I am sure that King Humbert is willing to discuss the question of a reduction of military burdens, while your Queen Regent of Spain has proved her desire for a long peace. I am sure, therefore, that Russia, Spain, Austria and even Italy are equally eager for an unbroken period of peace.'

"The King added that he hoped to live long enough to see the European powers make sweeping reductions in their military establishments.

"A Berlin dispatch to the *Times* says that the *Germania* interprets the chancellor's words to mean that several of the powers are willing to participate in a movement looking to a general reduction of military expenditures, and that the Kaiser is foremost among the rulers who earnestly desire prolonged peace."

The following persons have recently become members of the American Peace Society: B. Schlesinger, Hezekiah Butterworth, Everett O. Fisk, C. D. Hammer, Joseph D. Wood, Dr. Frederick E. Cheney, L. M. Chase, of Boston; Dr. S. K. Harriman, Natick, Mass.; Emile Pickhardt, Islington, Mass.; Mrs. S. M. Seabury (life member), New Bedford, Mass.; Mrs. L. Maria Stanley, Damascus, Ohio; James M. Beck, Esq., Philadelphia, Pa.; Hon. John W. Hoyt, Washington, D. C.; Robert Y. Hayne, Esq., San Francisco, Cal.; Mrs. Mary Frost Ormsby, New York; John P. Branch, Richmond, Va.